Epitome of

The Life of Our Blessed Saviour

by the

Rev. I. Gregory Smith.

THE

LIFE OF OUR BLESSED SAVIOUR:

AN EPITOME

OF THE GOSPEL NARRATIVE

ARRANGED IN ORDER OF TIME FROM THE LATEST HARMONIES.

With Introduction and Notes.

BY THE

REV. I. GREGORY SMITH, M.A.

RECTOR OF TEDSTONE DELAMERE,

AND LATE FELLOW OF BRASENOSE COLLEGE, OXFORD.

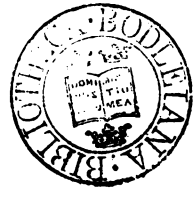
LONDON;

RIVINGTONS, WATERLOO PLACE:

AND HIGH STREET, OXFORD.

1864.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.



PREFACE.

THIS epitome is intended to facilitate the study of the Holy Gospels. By tracing the outlines of the narrative distinctly, it becomes more evident, how sure are the foundations on which the Christian faith stands, and more easy to realize the full import of the narrative, both as a whole and in its constituent parts. In this way a work even of small dimensions may be of some service, it is hoped, amid the controversies of the day, in assisting to check the insidious tendencies of scepticism. The best of all answers to objections against the accuracy of this or that point of detail in the Old or New Testament, because it exposes most palpably the irrelevancy and futility of such objections, is a firm appreciation of the Gospel *as a whole*, and of the glorious truths there recorded, and providentially transmitted to latest generations in the faithful custody of the Church.

INTRODUCTION.

THIS Epitome of the sacred narrative of the life on earth of our Blessed Saviour is based for the most part on the Hulsean Lectures of Bishop Ellicott. The compiler has also availed himself of other works, including the interesting Essays of Andrews, the latest and not the least competent of the many writers on this subject. With some modifications[1], not of great importance, he has followed the arrangement proposed by Bishop Ellicott, not as the only possible way of solving the many and intricate questions which arise in harmonizing the four Gospels, but as being intrinsically consistent and supported by no slight weight of authority. He hopes that his compilation (for it is nothing more), may prove useful to those, who desire to form a clear and complete idea of the events in that adorable Life which is the great central object of our faith. The Epitome is not a Harmony of the Gospels, but the result without the process of harmonizing. There are many readers who have neither the leisure nor the special training required to follow the slow and

[1] For example, in the account of the Call of the Four Apostles by the Lake of Galilee, the circumstances of the Last Supper, several dates, &c.

lengthy disquisitions through which the true adjustment of the sacred records is attained, but who will gladly avail themselves of the result of those investigations, if presented in a simple and compendious form. Such readers may assure themselves that, though the arguments on which the arrangement adopted in the Epitome rests are of necessity withheld, it has not been adopted hastily nor without earnest consideration of conflicting arguments. It will approve itself, the compiler believes, more and more convincingly to the patient and devout student of the holy narrative.

There seem to be good and sufficient reasons for the conclusion at which Bishop Ellicott (in common with the best authorities on the subject) has arrived, that St. Mark and St. Luke observe the order of time most closely, and are, in a word, the most historical of the four Evangelists. St. Matthew appears to group together events or discourses by the law of similarity and on account of reference to the same subject, thus evincing that habit of classifying which might reasonably be expected from his previous occupations. St. John is led to single out the principal discourses with a view to establish the great doctrine of the Saviour's divine nature, and thus marks only the great yearly divisions of His Ministry. The other two usually prefix a note of time to the successive incidents, connecting them in due order into a continuous narrative, in which each stage of the journey may be traced with more or less exactness.

In this Epitome it has been judged best to omit such incidents as are inseparably connected with others, and may be said to form an integral part of them. For instance, the Song of Simeon obviously suggests the

Thanksgiving of Anna as belonging to the same time and place. Again, the "Appearance of the Angels" involves the consequent visit of the Shepherds to worship the new-born Christ. But, on the other hand, wherever the date and sequence of events require to be carefully marked by reason of some obscurity, there even subordinate points are specified. The relative proportion of events is kept in view, so far as an epitome admits of it, according to the rules of historical perspective. Thus a far larger space than usual is devoted to the narrative of the Passion and Death of Christ, which are related in their minutest particulars; and special care has been taken to distinguish plainly the several occasions on which He deigned to manifest Himself "after that He was risen."

Any thing like detailed annotation is out of place in a compendium. It is not easy, whilst enumerating things of so surpassing an interest, to pass by them without a word; and there is danger of irreverence in the abrupt and cursory mention of holy things. But the very nature of an epitome demands a rigid adherence to the bare outlines only. In one respect indeed comment is unnecessary. By the mere fact of being arranged in the right order of time and place, the several features of the history stand out in stronger light and shade, and thus illustrate each other. A few notes are appended, where the connexion of events is less obvious than usual, or to explain what might otherwise seem questionable in the text.

The reference on the margin is generally made to that Evangelist who narrates the incident most fully, as St. Matthew in "the Baptism," or who gives the most probable arrangement of details in order of time,

as St. Luke in the three successive "Temptations in the Wilderness." For the convenience of the reader, the references are made, so far as possible, to consecutive passages, not to detached texts. But sometimes the passage cited requires to be supplemented in this or that particular from some other Gospel. This supplementary reference is given within brackets.

The darker type is intended to remind the reader that the events (or persons[2]) thus marked in the text are commemorated in the English Church by holy-days, either of a festive or penitential character, as for example, "the Nativity of Christ," on Christmas Day; or by holding a conspicuous place in our ritual, as the "Song of Simeon," in the Order for Evening Prayer. Thus the cherished associations of our Prayer Book naturally twine themselves round the great verities of the Christian Faith, shielding them from rude disfigurement amid the storms of controversy, and clothing them with new beauty. The heart-piercing incidents of the Passion are assigned as nearly as possible to their respective hours of the day or night, that they may be connected with the special times of private devotion. The knowledge and the love of the Saviour should grow together in the heart.

Great care has been taken to distinguish emphatically as separate, events too often vaguely imagined, from their resemblance, to be one and the same. On this point an important canon may be laid down, which will scarcely now be impugned by any unbiassed critic. It is

[2] The names of Saints commemorated by holy-days are thus marked only on the first mention of them.

more likely (to take the lowest ground) that similar words should have been spoken or similar acts performed more than once, than that the same event should be related by eye-witnesses with material variations. At the same time, it must be remembered that a variation merely as to numbers need not be considered material. The greater number of course includes the less, while the less does not involve necessarily any negation of the greater. That only one angel, for example, is reported by one Evangelist, as seen at the tomb, is not of necessity inconsistent with the mention of two angels by another. In the case of the blind men at Jericho, on the other hand, there are reasons, independent of number, for supposing that the several Evangelists are speaking of different occurrences.

Above all, it is most important to bear in mind that the authenticity of the Gospel narrative stands on a foundation that cannot be shaken by any passing controversy on the subject of the inspiration of the text. Even the very difficulty of harmonizing the four narratives is one, and not the least, among the cumulative proofs that our faith is not in vain. Discrepancies, few or many, if of such a kind as to be palpable on the surface, and especially if found in juxtaposition with more recondite and evidently undesigned coincidences, form, even while unexplained and apparently inexplicable, one of the strongest links in the great chain of evidences of truth. The harmonizer of the Gospels cannot but rise from his task with strengthened conviction of their veracity, even when he feels that his task cannot be achieved perfectly. In these days of loud and impatient questionings on the subject of

inspiration, it is good to remember, that just as the great doctrines of Christianity, though more and more substantiated by thoughtful study of the written word, are yet not dependent for credibility on any theory, however incontestable, of its inspiration, but on the word of Christ transmitted through His Apostles in His Church by Creed, Liturgy, Formularies, and other historical documents, as well as by the Holy Scriptures, so the great facts, on which the doctrines rest, and with which they are indissolubly united, are placed beyond dispute by the testimony which is irrefragable of eye-witnesses, even though we waive for the moment all question of the nature or degree of divine illumination vouchsafed to those through the medium of whose penmanship we receive them. In both cases there is also that which outweighs all other evidences, the distinctive impression, which the conscience practically recognizes, of a superhuman and celestial character.

A want of clearness and distinctness in the popular conceptions, not only of the great doctrinal truths of Christianity, but also of the characteristics of the Redeemer's life on earth, is among the worst tendencies that now beset our faith. This danger must be met by a plain and definite statement of the truth in creed and narrative. The miserable parodies on the Gospel, revolting alike to reason and faith, which are propounded from time to time by blasphemers like Strauss and Renan, are silenced at once if confronted with the actual facts as authenticated by the Evangelists. The distorted images engendered by the diseased imagination of scepticism collapse into nothingness at the touch of reality. It is earnestly hoped that this brief Epitome and

these few introductory remarks may be not altogether useless in the endeavour to counteract this evil tendency, by clearing the way for those who approach the contemplation of the holy Life and Death of God the Son Incarnate, with a devout longing to realize, so far as we may, its transcendent meaning. The profound mystery of the Incarnation will be felt all the more strongly, if we realize as palpably and tangibly as we can every circumstance which shows that He, being perfectly God, made Himself for our sakes perfectly Man. It has been well said[3] that we must be on our guard against the old, yet ever-recurring confusion of His twofold nature which leads men to think of His life upon earth as "something neither human nor divine." For this end we must present to ourselves, as clearly as we can, the time, place, and circumstances of each incident, as well as the events that preceded it and followed. A great privilege it is to be allowed to track the footsteps of the Son of Man from place to place, and to follow the course of that divinely beautiful yet truly human Life, year by year, sometimes day by day and hour by hour. Even a short epitome, more or less incomplete as it must be, may thus serve under the blessing of the Holy Spirit for the comfort and instruction of Christians, by assisting to render their faith in the adorable Person of their Lord, both as "a sacrifice for sin, and also an ensample of godly life[4]," more definite and practical.

[3] *Andrews.* The Life of our Lord upon the Earth. Preface, p. viii.

[4] Collect for Second Sunday after Easter.

CONTENTS.

PART I.

THE BIRTH AND CHILDHOOD OF OUR LORD JESUS CHRIST.

IN JUDÆA, GALILEE, EGYPT; PERIOD OF 13 YEARS. (CHIEFLY FROM ST. LUKE.)

A.U.C.[1] 749 (*March*).

The Annunciation is made by the Angel Gabriel to the **Blessed Virgin Mary**, at Nazareth, in Galilee.

After a few months, the Blessed Virgin visits Elizabeth, her[2] kinswoman, at Hebron, in Judah.

The Salutation:

The "**Magnificat.**"

[1] Cf. Spanheim's Ecclesiastical Annals; Burton's Lectures on Ecclesiastical History; and Ellicott's Hulsean Lectures, who, however, dates the Nativity Feb. 750.

[2] Marriages between the tribes of Judah, to which the Blessed Virgin belonged, and of Levi, to which Elizabeth belonged, were not uncommon, especially in the later days of Jewish history. (See Ellicott's Hulsean Lectures, p. 50, n. 2, and Schleusner's Lexicon, sub voce *συγγενής*.)

	After 3 months, the Blessed Virgin returns to Nazareth.	St. L. i. 26—56.
	Joseph is warned in a dream.	St. Matt. i. 18—25.
A.U.C. *Dec.* 749.	Shortly after, they journey to Bethlehem in Judah to be taxed.	
	Christ is Born at [3] Bethlehem.	
	On the same day the Angels appear to the Shepherds, &c.	
	On the 8th day **Christ is Circumcised,** privately.	
Feb. 750.	After a month, they go to Jerusalem for **The Presentation of Christ in the Temple,** and **The Purification of the Blessed Virgin.**	
	The "**Nunc Dimittis.**"	St. L. ii. 1—38.
	They return to [4] Bethlehem.	
	The Magi [5] **come to adore the Infant Christ.**	
	Joseph, being warned in a dream, flies with the Holy Child and the Blessed Virgin into Egypt, previously to the **Murder of the Innocents** at Bethlehem by Herod the Great.	

[3] Probably "the Stable" was one of the caverns in the hill-side, used for cattle. See Ellicott's Hulsean Lectures, p. 62.

[4] Possibly they went to Nazareth first; see St. L. ii. 39: or, St. Luke, in that verse, passing over "the Adoration of the Magi," &c., proceeds at once to the return from Egypt to Nazareth.

[5] There seem to be reasons for departing *in this case* from ancient tradition, which, probably from an instinctive desire to connect the two events together, places the Epiphany on the twelfth day after Christmas. On the date of the Epiphany, see Trench's Star of the Wise Men, p. 111—114.

A.U.C. *Apr.* 750.	After a short stay in Egypt, they return (Herod being dead), but, fearing Archelaus, not to Bethlehem, but to Nazareth.	St. Matt. ii. 1—23.
A.D. 8[6] (*April.*)	After about 12 years, the Holy Child is taken to Jerusalem, for the Passover: On the 8th day of the Feast the Blessed Virgin and Joseph leave Jerusalem: during 2 days they seek Him: on the 3rd day find Him in the Temple. They all return to Nazareth, and dwell there where He works as a Carpenter].	St. L. ii. 41—52. [St. Mk. vi. 3.]

[6] i. e. 8 A.D. of the ordinary reckoning.

PART II.

THE EARLY JUDÆAN MINISTRY.

CHIEFLY IN JUDÆA; PERIOD OF ABOUT 15 MONTHS. (CHIEFLY FROM ST. JOHN.)

A.D. 26[1] (*Jan.*). An. æt. 30.	After 18 years, being now about 30 years of age, He leaves Nazareth, for Bethabara on Jordan, to be baptized by **St. John Baptist.**	St. Matt. iii. 13—17.
	Immediately thence He is led by the Spirit into the Wilderness; and, after **fasting there 40 days** is tempted thrice[2].	St. L. iv. 1—13.
(*April*).	Immediately thence He returns to Bethabara: and is present when the Deputation of Jews comes to question St. John Baptist.	

[1] i.e. A.D. 26, according to the ordinary reckoning.
[2] On Mount Nebo, in Peræa, or on Rock of Temptation, W. of Jordan.

A.D. 26 (*April*). An. æt. 30.

Next day St. John Baptist bears witness to Christ passing by, saying, "Behold the Lamb of GOD!"

Next day St. John Baptist repeats this saying in presence of **St. Andrew** and **St. John.**

Next day Christ calls [3] preliminarily

His 5 first followers:
- St. Andrew } brothers
- **St. Peter** } brothers
- St. John
- **St. Philip**
- **St. Bartholomew** (Nathanael of Cana)

} of Bethsaida.
} friends.

Immediately thence He goes, with the Five, to Cana in Galilee, to the Marriage-feast.

Immediately thence to Capernaum, near the Lake of Galilee.

St. J. i. 19—ii. 12.

After a few days He goes from Capernaum to Jerusalem for the Passover:

He cleanses the Temple;

and works miracles; so that many partially believe:

He discourses with Nicodemus.

After some time He retires to N.E. Judæa, not trusting Himself to "the [4] Jews,"

[3] They did not leave their homes finally, till next year.

[4] Οἱ Ἰουδαῖοι, People of Jerusalem; or, κατ' ἐξοχήν, their Rulers; cf. Schleusner, sub voc.

	and, by the hands[5] of His disciples, baptizes.	
	St. John Baptist at Ænon bears his last testimony to Him.	
A.D. 26 (*Dec.*). An. æt. 30—31.	[St. John Baptist is imprisoned[6] at Machærus, in Peræa.]	[St. Mk. i. 14.]
	He passes with the Five in two days, through Samaria, where He reproves the Woman at "Jacob's Well," near Sichar; and many believe.	
	He goes into Galilee; not to [7] Nazareth; but to Cana; and there heals the Son of the Nobleman from Capernaum:	
	After 2 months [in Galilee preaching Repentance in the Synagogues]	[St. Mk. i. 15.]
A.D. 27 (*March*). An. æt. 31.	He goes to Jerusalem for Purim[8], the Feast of Esther, and there heals the Impotent Man at the Pool of Bethesda.	

[5] St. J. iv. 2 is reconciled with St. J. iii. 22. 26, by the principle, "quod facit per alium, facit per se."

[6] Mentioned in St. Mk. vi. 17—20, and St. L. iii. 19, 20, evidently out of place.

[7] τῇ ἰδίᾳ πατρίδι (St. J. iv. 44) plainly means Nazareth. Cf. St. Mk. vi. 1; St. L. 23, 24; St. J. iv. 43—46. Nazareth, the "own country" of Christ, is opposed to the rest of Galilee in general (v. 43), and to Cana in particular (v. 46).

[8] Even if it be proved that St. John speaks of the Passover in v. 1 (which does not inevitably follow even on ἡ ἑορτὴ instead of ἑορτὴ being the right reading), the Chronology of this Epitome is not affected. Μετὰ ταῦτα, St. John's favourite note of time (cf. vi. 1), is indefinite: and Christ appears to have gone to

After a short stay there, because of the unbelief of the Jews, St. J. ii. 13—v. 47.

He goes to Nazareth, and, for the last time, makes His abode there for some days. St. L. iv. 16.

Jerusalem for the great feast, the Passover, but to have been deterred by the hostility of the people, from staying beyond the Feast of Purim, immediately preceding it.

PART III.

THE MINISTRY IN EASTERN GALILEE.

IN EAST GALILEE; PERIOD OF ABOUT 3 WEEKS. (FROM THE FIRST 3 OR SYNOPTICAL GOSPELS.)

A.D. 27 (*March*). An. æt. 31.	At Nazareth, on the Sabbath, He reads in a Synagogue, and saves Himself from the people.	St. L. iv. 16—30.
	On the way to Capernaum, henceforth His home[1], He calls the four Fishermen, promising to make them "Fishers of Men." — St. Andrew, St. Peter (brothers); St. James the Greater, St. John (brothers).	St. Mk. i. 16—21.
	On the next Sabbath, at Capernaum, In the morning He heals the Demoniac in the Synagogue;	

[1] But cf. St. Matt. viii. 20, showing the homelessness of Christ.

A.D. 27 (*March*). An. æt. 31.	In the afternoon He heals St. Peter's Wife's Mother:	
	In the evening He heals very many sick.	
	Next day [very early] He goes to pray on the Mountain,	[St. Mk. i. 35.]
	and is followed [by St. Peter and]	[St. Mk. i. 36.]
	by the people, praying Him to stay;	
	but He makes a circuit of a few days among the towns and villages on the Lake,	
	during which He works the miracle of the Draught of Fishes,	
	calling the Four finally to be "Fishers of Men;"	
	and heals the Leper.	
(*April*).	On the day[2] before the Sabbath He returns to Capernaum;	
	heals the Palsied Man let down through the roof;	
	calls **St. Matthew**,	
	and sits down at his house with other publicans and sinners.	
	Next day[3], the Sabbath, His disciples pluck the ears of corn;	
	His[4] enemies cavil.	

[2] Cf. St. L. vi. 1, where the Sabbath is spoken of as, apparently, following immediately; cf. also, Ellicott's Huls. Lects. p. 173, n. 2.

[3] It was called (St. L. vi. 1) δευτεροπρωτον, which probably means first Sabbath of the second year in the Sabbatical cycle.

[4] Some were from Galilee, some from Judæa; all apparently waiting for the approaching journey to Jerusalem for the Passover; cf. St. L. v. 17.

A.D. 27 (*April*). An. æt. 31.	Next day, "another Sabbath," Nisan [5] 7th, He heals the Withered Hand in a Synagogue; retires to Mount Hattin, Mount of Beatitudes, and passes the night there in prayer.	
	Next day He chooses the Twelve, delivers (1), the "Sermon on the Mount" to the Disciples; (2), the [6] "Sermon on the Plain" to the Multitude; in the evening returns to Capernaum; and there heals the Centurion's Servant.	St. L. iv. 31—vi. 16. St. Matt. v., vi., vii.
	Next day He goes to Nain; and there raises the Widow's Son. St. John Baptist sends, just before his death, to ask, for his disciples, "Art Thou the Christ?" At the house of Simon, the Pharisee, near Nain, He accepts the offering of St. Mary Magdalene [7], the Penitent.	
	Next day He returns, with the XII and others, preaching through the towns, &c., to [8] Capernaum. He there heals the blind and dumb Demoniac, and is blasphemed by the Pharisees from Jerusalem:	St. L. vi. 17—viii. 3.

[5] Cf. Ezek. xlv. 20, which speaks of Nisan 7th as a holy-day. Ellicott, p. 175. It may be observed also, that ἕτερον (St. L. vi. 6) means strictly (a Sabbath) of a different kind.

[6] A shorter and more popular discourse.

[7] Cf. St. L. viii. 2, where her name first occurs.

[8] Cf. St. Mk. iii. 20. 22, where the mention of His kinsmen and of the Scribes from Jerusalem indicates Capernaum.

A.D. 27 (*April*). An. æt. 31.

His [9] kinsmen interpose:
in the afternoon He speaks the Parable of "the Sower,"
from a boat to the people on the shore:
in the evening, crossing to the E. coast for rest,
He rebukes the winds and waves.

St. Matt. xii. 22—xiii. 35.

Next day, He heals [1] [two] Demoniaes there;
the Gadarenes beg Him to depart:
He returns to Capernaum;
and there raises Jairus' Daughter,
healing the Woman with an Issue of Blood on the way.

Next day He goes to Nazareth,
On the Sabbath He teaches in a Synagogue there,
and is rejected again.

He makes a short circuit through Galilee;
sending the XII, two and two, to rejoin [2] Him at Capernaum.

St. Mk. iv. 35—vi. 13.

Herod Antipas, conscience-stricken for his recent murder of St. John Baptist, desires to see Him.

He retires from Capernaum to N.E. coast;
and there, near Bethsaida Julias, feeds the Five Thousand, chiefly Israelites, assembling for the Passover.

St. L. ix. 7—17.

[9] "Kinsmen," not strictly "brethren," cf. Schleusner's Lex. Nov. Test., sub voce ἀδελφός.

[1] Two; cf. St. Matt. viii. 28.

[2] It was, apparently, a probationary Mission of very short duration.

PART IV.

THE MINISTRY IN NORTHERN GALILEE.

IN NORTH GALILEE. PERIOD OF ABOUT 6 MONTHS. (CHIEFLY FROM ST. MATTHEW.)

A.D. 27 (*April*). An. æt. 31.	After feeding the Five Thousand, At even He sends the XII in a boat from the E. coast to Bethsaida on the W., and at the 4th watch of night He comes to them, walking on the water: They confess Him to be "the Son of God."	St. Matt. xiv. 22—33.
	Next day, Nisan 15th[1], He teaches at Capernaum in the Synagogue; speaking of Himself as the Bread of Life; and though not attacked[2], is hardly believed by the people; but the Apostles, by St. Peter, confess Him again to be "the Son of God."	St. J. vi. 22—71.

[1] Cf. Levit. xxiii. 6, 7.

[2] His enemies from Jerusalem were probably there at this time, for the Passover.

A.D. 27 (*April*). An. æt. 31.	During some days, on the Plain of Gennesaret, He heals many sick.	St. Matt. xiv. 35, 36.
	Thence He returns to Capernaum.	
	His enemies[3] accuse His disciples of unwashen hands.	St. Mk. vii. 1—23.
	He leaves Capernaum,—not now, as before[4], praying Him to stay,—	
	for the borders of Tyre and Sidon:	
	He there heals the Daughter of the Syro-Phœnician Woman.	St. Matt. xv. 21—28.
	Thence He goes to Decapolis, semi-Grecised in population,	
	whither His fame had preceded Him.	
	There He heals the Deaf[5] and (almost) Dumb Man;	St. Mk. vii. 31—3
	and many others:	
	He feeds the Four Thousand, chiefly a Gentile multitude,	
	near the same place as the Five Thousand.	
	Thence He crosses to Magdala, on W. coast:	

[3] His enemies were now, it would seem, returned from Jerusalem.

[4] Cf. supra, Part III. p. 17, and St. L. iv. 42.

[5] Both miracles were wrought very gradually, and with a solemn injunction of silence. In these semi-heathen districts only few miracles are recorded. This partial and gradual manifestation of the Saviour's power may be accounted for by the want of receptivity on the part of the people. Cf. St. Matt. xiii. 58, where what is said of Nazareth applies, as a general principle, to other places.

A.D. 27. An. æt. 31.	the Pharisees ask for a sign;	
	He warns the disciples against the Leaven of the Pharisees.	St. Matt. xv. 32—xvi. 12.
	He goes to Bethsaida Julias, on N.E. coast; and there heals the Blind[6] Man.	St. Mk. viii. 22—26.
	He goes to Cæsarea Philippi; confirms the Apostolic confession of faith, again made by St. Peter; and foretells, for the first time, His Passion, and the self-denial required of His followers.	
	After 6 days He retires, with the Three great Apostles to Mount Tabor, *or* Mount Hermon, and there is transfigured.	St. Matt. xvi. 13—xvii. 8.
	[Next day] He heals the Demoniac Boy.	[St. L. ix. 37.]
	Thence He returns, for retirement, towards Capernaum; and foretells again, His Passion.	St. Mk. ix. 9—32.
(*Oct.*)	At Capernaum He provides the half-shekel[7] for the Temple;	
	and [in the house], reproves[8] pride in the Apostles, by setting a little child in the midst,	[St. Mk. ix. 33.]
	and by the Parables of "the Lost Sheep," "the Debtor," &c.	St. Matt. xvii. 24—xviii. 35.

[6] See note [5], p. 21.

[7] Apparently collected some months after the proper time. See Ellicott, p. 229.

[8] Cf. St. L. ix. 49, 50.

PART V.

THE THREE JOURNEYINGS TOWARDS JERUSALEM.

IN GALILEE, JUDÆA AND PERÆA. PERIOD OF ABOUT 6 MONTHS. (CHIEFLY FROM ST. LUKE.)

FIRST JOURNEY.

A.D. 27 (*Oct.*). An. æt. 31.	He leaves Capernaum; but privately[1]; not with the multitude.	St. J. vii. 2—13
	In passing through Samaria, now[2] offended at Him, He reproves the "Sons of Thunder;" finds few of the Samaritans ready to follow Him.	St. L. ix. 51—62.
	He arrives at Jerusalem: and teaches in the Temple during the Feast of Tabernacles.	

[1] St. J. vii. 8, Οὐκ ἀναβαίνω, the more probable reading, is equivalent to the received version οὔπω ἀναβαίνω, and implies no more than "I go not up at present, nor in the manner suggested."

[2] Probably now the Samaritans were jealous of His hastening through their country to the Feast at Jerusalem; cf. St. J. iv. 41; supra, Part II. p. 14.

A.D. 27 (*Oct.*). An. æt. 31.	On the last day of the Feast, in the Temple Court, He speaks of Himself as the "Living Water." In the Council the Officers excuse themselves for not seizing Him; and Nicodemus pleads for Him. He speaks of Himself as the "Light of the World;" and the Jews take up stones[3]. On the next Sabbath He heals the Man born blind: and speaks of Himself as the "Good Shepherd."	St. J. vii. 14—53.
	He retires to other parts of Judæa[4]. Sends the LXX. Speaks the Parable of the "Good Samaritan." Visits the house of Mary and Martha at Bethany[5]. Teaches the disciples how to pray. Heals the dumb Demoniac, and is blasphemed. In the house of a Pharisee, and afterwards among the people, denounces the Pharisees. On a Sabbath, in a Synagogue, heals the Woman bowed by Infirmity.	St. L. x. 1—xiii. 21.
	He returns to Jerusalem, for the Feast of Dedication[6];	

[3] St. J. viii. 59, ἦραν λίθους, compare this with the more deliberate act in x. 31, ἐβάσταασαν λίθους. See p. 25.

[4] Cf. St. L. x. 38, where Bethany occurs in connexion with this journey; cf. also Ellicott, p. 256.

[5] The notes of time and place in this journey are less clear than usual in St. Luke; cf. xi. 1.

[6] A Festival not commanded in the Law of Moses, but instituted by Judas Maccabæus.

A.D. 27 (*Oct.*). An. æt. 31.	In Solomon's Porch speaks of Himself as the Son of God:	
	is attacked more deliberately than before by the Jews, with stones.	
(*Dec.*)	He retires into Peræa; to Bethabara, and Bethany near Jordan.	St. J. x. 22—42.
	SECOND JOURNEY.	
A.D. 28 (*Feb.*). An. æt. 32.	After 5[7] weeks near Jordan,	
	He sets off through Peræa for Jerusalem:	
	on the way answers the question, "Are there few that be saved?"	
	and sends answer to Herod Antipas[8]; saying, "On the third[9] day I am perfected."	St. L. xiii. 22—35.
	He receives tidings of Lazarus' illness;	
	(yet stays for 2 more days in Peræa).	St. J. xi. 1—6.
	Next day, Sabbath, at the house of a Pharisee,	
	He heals the Man with Dropsy;	
	and speaks the Parable of "the Great Supper."	
	Afterwards, among the people He speaks the Parables	

[7] See Ellicott, p. 245, n. 1.

[8] Cf. St. L. ix. (7—9): showing Herod's perplexity and alarm about Christ.

[9] Cf. St. J. xi. 7, for then was commenced the journey, which, "though recommenced from Ephrem, was the last made actually to Jerusalem,"—the journey consummated on Golgotha. Ellicott, p. 264.

A.D. 28 (*Feb.*). An. æt. 32.	of the "Lost Sheep," "Lost Coin," "Prodigal Son," "Unjust Steward," "Dives and Lazarus," &c.	St. L. xiv. 1—xvii. 10.
	Next day He leaves Peræa for Bethany[1]; during 2 next days is journeying; On next day He arrives at Bethany; and raises Lazarus, having been 4 days dead. The Pharisees conspire against Him. He retires to Ephrem (Ophrah[2]), on the borders of Judæa and Samaria.	St. J. xi. 7—57.
	THIRD JOURNEY.	
(*March*).	He goes from Ephrem to Jerusalem circuitously through Samaria and Galilee: He heals the Ten Lepers. He speaks (in reply to the question of the Pharisees, "When shall the Kingdom of God come?"), the Parables of {the "Unjust Judge," and the "Pharisee and Publican."	St. L. xvii. 11—xviii. 14.
	He crosses the Jordan into Peræa again; answers the Pharisees about Divorce[3]: blesses the little children: admonishes the Rich young man:	

[1] About 23 miles distant.
[2] About 20 miles distant.
[3] Their question was intended to provoke Herod Antipas, ruler of that district, against Christ.

A.D. 28 (*March*). An. æt. 32.	In reply to St. Peter's question about the reward of the faithful, speaks the Parable of the "Labourers in the Vineyard."	St. Matt. xix. 1—xx. 16.
	He goes towards Jerusalem, leading His disciples; speaks privately to them of His coming Death; and corrects the prayer of the mother of St. James and St. John.	St. Mk. x. 32—45.
	Entering Jericho, He heals a Blind Man; passing through Jericho, He blesses Zacchæus;	St. L. xviii. 35—xix. 10.
	and, leaving the city, heals Bartimæus [and another].	St. Mk. x. 46—52. [St. Matt. xx. 30.]
	In reply to the expectation that the Kingdom of God would be manifested immediately,	
(*April*).	He speaks the Parable of "the Pounds."	St. L. xix. 11—28.

PART VI.

THE HOLY WEEK.

IN OR NEAR JERUSALEM. PERIOD OF A WEEK. (FROM ALL THE EVANGELISTS.)

A.D. 28 (*April*). An. æt. 32.

On the 6th day before t he Passover
He goes from Jericho to Bethany; and there
on next day, Sabbath, at the house of Simon the Leper,
blesses Mary's[1] offering. St. J. xii. 1—8.
Judas negotiates with the rulers about betraying Him. St. Mk. xiv. 10, 11.

Next day (**Palm Sunday**)
He sets off for Jerusalem,
followed by disciples and many others;
passing near Bethphage He sends forward two disciples for the colt, and riding, as in triumph, over Mount Olivet, or by the south road, is met by

[1] Probably not St. Mary Magdalene; who made an offering, similar yet differing in some circumstances, near Nain; cf. St. L. vii. (36—50), supra, Part III. p. 18.

A.D. 28 (*April*). An. æt. 32.

another multitude from Jerusalem with Palms and Hosannas. St. J. xii. 12—14.

He weeps over Jerusalem: St. L. xix. 41—44.

Crossing the valley of Kedron, He passes through the eastern gate of the City;

at evening He enters the Temple;

and thence, after looking round on all things,

He returns to Bethany.

Next day (**Monday in Holy Week**),

He goes with the XII to Jerusalem;

On the way He warns them by the sentence on the Barren Fig-tree;

He enters and cleanses the Temple; St. Mk. xi. 11—18.

in the Temple-Courts heals the blind and lame,

and receives the Hosannas of the children:

At evening He returns to Bethany. St. Matt. xxi. 14—17.

Next day (**Tuesday**)

He goes with the XII, very early, to Jerusalem;

and on the way teaches faith from the Withered Fig-tree. St. Mk. xi. 20—26.

In the Temple-Courts He answers the deputations from the Sanhedrim,

who ask questions[2],

[2] These questions are (1) personal, (2) political, (3) theological, (4) moral.

A.D. 28 (*April*). An. æt. 32.

(1) of His authority[3], proposed by the Pharisees.
(2) of paying Tribute, proposed by the Herodians.
(3) of the Resurrection, proposed by the } Sadducees. — St. Matt. xxi. 23—xxii. 33.
(4) of the Woman taken in Adultery, proposed by the } Pharisees. — St. J. viii. 3—11.

He answers the Scribe's question of the Great Commandments, — St. Mk. xii. 28—34.

and silences finally the Pharisees by the question about David's Son,

and by stern denunciations. — St. Matt. xxii. 41—xxiii. 39.

He blesses the Widow's Two Mites; — St. Mk. xii. 41—44.

and instructs the Greeks brought to Him by St. Philip.

A Voice is heard from Heaven. — St. J. xii. 20—25.

At evening, leaving the Temple, He foretells its fall,

and, on Mount Olivet, foretells

[4] { The Fall of Jerusalem, and the End of the World }

by the Parables of "the Virgins," "the Talents," and "the Sheep and the Goats;"

and thence returns to Bethany. — St. Matt. xxiv. 1—xxvi. 2.

[3] This question is answered by a counter-question, concerning St. John Baptist, and by the Parables, all significant of Pharisaism, of "the Two Sons," "the Wicked Husbandmen," and "the Wedding Feast," which last is distinct from "the Great Supper" in St. L. xiv. 15—24, supra, Part V. p. 25.

[4] These events, the primary and final fulfilment of the prophecy, are inseparably connected in His words, with Whom "a thousand years are as one day."

A.D. 28 (*April*). An. æt. 32.

Next day (**Wednesday**)

He stays in retirement at Bethany;
while Judas bargains to betray Him.

Next day (**Thursday**)

He sends St. Peter and St. John to prepare the Passover. — St. L. xxii. 1—13.

At evening (commencement, by Jewish reckoning, of Nisan 14[5]),
in the Upper Room at Jerusalem,
He washes the feet of the XII,
and foretells His betrayal. — St. J. xiii. 2—20.

He sits down with the XII to the Last Supper, His Paschal Feast. — St. L. xxii. 14—18.

[6]**He institutes the Holy Eucharist.** — St. L. xxii. 19, 20.

At nightfall Judas is indicated as the Traitor,
and goes out into the darkness. — St. J. xiii. 21—30.

He warns the XI, and St. Peter in particular. — St. L. xxii. 24—38.

He speaks His Last Discourse to them. — St. J. xiv. 1—31.

After the Hymn, He rises, with the XI, to go forth towards Mount Olivet,

[5] On this day, Nisan 14, the Paschal Lamb was killed for the Passover on the 15th. Thus Christ was anticipating the legal time for the Passover by twenty-four hours. Cf. Ellicott, p. 322.

[6] It is important to distinguish St. L. xxii. 19, 20, from vv. 17, 18, which relate a previous incident, irrelevant to the Institution of the Holy Communion.

A.D. 28 (*April*). An. æt. 32.	and warns St. Peter again.	St. Mk. xiv. 26—31.
	On the way He resumes His Last Discourse.	St. J. xv. 1—xvii. 26.
	In Gethsemane[7] He undergoes the Agony;	
	He is betrayed,	St. Matt. xxvi. 36—56.
	and, after healing Malchus' ear, taken;	St. L. xxii. 49—51.
	He is forsaken by the XI, and by the young man following.	St. Mk. xiv. 50—52.
	He is led to the House of Annas, (Ex-High Priest, and father-in-law of Caiaphas, the present High Priest),	
	followed by St. Peter, and St. John, [at a distance], now returning from their flight.	[St. L. xxii. 54.]
	On next day (**Good Friday**), Nisan 14.	
	In the House of Annas	
	about 3 A.M. He is examined informally;	
	is insulted by the bystanders,	
	and denied by St. Peter thrice,	
	(1) in the Porch.	
	(2) by the Fire.	
	[(3) in the Court.]	[St. Matt. xxvi. 71.]
	Thence He is led to the House, adjoining, of Caiaphas,	St. J. xviii. 12—27.
	there is examined by the Council;	
	and insulted again.	St. Mk. xiv. 55—65.
	Judas destroys himself.	St. Matt. xxvii. 3—10.

[7] The Garden of Gethsemane was on the slope of Mount Olivet, E. of Jerusalem.

A.D. 28 (*April*). An. æt. 32.

About 6 A.M.,

He is led to Pilate, residing in "Herod's Palace:"
is accused before Pilate, at the Gates, by the Jews,
[but answers them not]: [St. Matt. xxvii. 12—14.]
He is summoned by Pilate into the Courtyard[8];
and is there examined, of His being a King, by Pilate,
who, coming out to the Jews, pronounces Him innocent. St. J. xviii. 28—38.

He is sent by Pilate to Herod Antipas.
After being insulted there,
He is sent back into Pilate's Courtyard;
who, coming to the Gates, proposes to the Council
to chastise and release Him. St. L. xxiii. 5—16.
On their refusal Pilate appeals to the people, and takes
his seat on the Judgment-seat, placed on Gabbatha[9];
he is warned by his Wife of her dream;
he proposes to the people to release one prisoner,
but they choose Barabbas.
Pilate washes his hands,
but delivers Christ to the soldiers;
by whom He is scourged, mocked,
wrapt in a soldier's cloak,
crowned with thorns: St. Matt. xxvii. 15—30.

[8] It was used for the administration of Justice. Cf. Schleusner, sub vocc. πραιτώριον and αὐλή.
[9] The Pavement in front of Herod's Palace.

A.D. 28 (*April*). An. æt. 32.

He is thus presented to the people by Pilate
saying, "Behold the Man!"

He is again taken into the Courtyard,
and there again examined by Pilate,
who then makes a last appeal to the people,
taking his seat again on the throne,
and again presenting Christ to them,
saying, "Behold your King!"
But, fearing Cæsar, Pilate delivers Him finally to the soldiers,
now wearing His own garments, [St. Matt. xxvii. 31.]
to be led away to Calvary[1].

Thither He bears His Cross [till exhausted]. [St. Matt. xxvii. 32.]
There, between two [robbers], [St. Mk. xv. 27.]
They[2] Crucify Him,
St. John and the Three Maries stand by the Cross. St. J. xix. 4—25.

At 9 A.M. (3rd hour),
He refuses[3] the stupefying potion;
His Garments are divided;

[1] A low hill, otherwise called Golgotha, on W. of the city, outside the walls.

[2] It is uncertain whether Christ was nailed to the Cross before it was placed in the ground, or afterwards. Cf. Andrews, p. 460.

[3] "The offering of vinegar mingled with gall seems to have been before the nailing to the Cross." Andrews, p. 461.

A.D. 28 (*April*). An. æt. 32.	He is insulted by the people; and by one of the robbers.	St. Matt. xxvii. 34—43. St. L. xxiii. 39—43.
	His words on the Cross:	
	1. "Father, forgive them."	St. L. xxiii. 34.
	2. "To-day thou shalt be with Me," &c.	St. L. xxiii. 43.
	3. "Son, behold thy Mother," &c.	St. J. xix. 25—27.
	At midday (6th hour) a great darkness falls on the earth.	
	His words on the Cross:	
	4. "Eloi, Eloi," &c.	St. Mk. xv. 33—35.
	5. "I thirst."	
	6. "It is finished."	St. John xix. 28—30.
	7. "Father, into Thy Hands," &c.	
	He gives up the ghost.	St. L. xxiii. 46.
	At 3 P.M. (9th hour),	
	The earth quakes;	
	The Veil of the Temple is rent;	
	the graves are opened;	
	the Centurion and his men bear witness	
	that "He was the Son of God."	St. Matt. xxvii. 51—54.
	His Side is pierced by the Spear.	
	At 6 P.M.,	
	Joseph of Arimathea and Nicodemus	

A.D. 28 (*April*).	obtain from Pilate the Sacred Body, and lay It in the Tomb, in the Rock, in the Garden near Calvary.	St. J. xix. 31—42.
	St. Mary Magdalene and other devout women sit and watch by the Tomb;	St. Matt. xxvii. 61.
	and thence return to the city to buy spices and unguents for the rites of sepulture.	St. L. xxiii. 56.
	Pilate, at request of the Sanhedrim, sets soldiers to watch by the Tomb.	St. Matt. xxvii. 62—66.
	Next day (**Easter Eve**), Nisan 15th, Day of Passover, all rest.	St. L. xxiii. 56.

PART VII.

THE GREAT XL DAYS.

IN OR NEAR JERUSALEM. PERIOD OF 40 DAYS. (FROM ALL THE EVANGELISTS.)

A.D. 28 (*April*).

On the next day (**Easter Day**),
Before the dawn
He rises.

[Very] early in the morning the holy women, [St. J. xx. 1.]
St. Mary Magdalene, Mary, wife of Cleophas, and others,
set off for the Tomb.
While they are yet far from it,
The Angel descends to roll away the stone;
the earth quakes;
the soldiers fly: St. Matt. xxviii. 1—4.
when nearer they see the Tomb opened;
they enter it, and see [two] Angels, [St. L. xxiv. 4.]
who announce "He is risen" and will be

A.D. 28 (*April*).	with the Brethren in Galilee.	St. Mk. xvi. 3—8.
	St. Mary Magdalene hastens back to tell St. Peter and St. John,	St. J. xx. 2.
	while the others [speaking to none on the way],	[St. Mk. xvi. 8.]
	return to tell the other Apostles, who believe not their story.	St. L. xxiv. 9—11.
	St. Peter and St. John come to the Tomb; St. Peter enters first; they see the Graveclothes laid in order; they believe; and go to tell the other Apostles.	
	St. Mary Magdalene, having followed the two Apostles, enters now the Tomb; sees the two Angels watching.	
	[His 1st appearance] Turning from them she beholds Him, but knows Him not till addressed by her name: He charges her to tell "the Brethren[1]" of His coming Ascension:	St. J. xx. 3—18.
	but they believe not, that He is indeed risen, and has been seen.	St. Mk. xvi. 11.
	[His 2nd appearance] He is seen by the other women,	

[1] The message (in both cases) was apparently for all the Church, not for the XI only.

A.D. 28 (*April*).

probably[2] returning to the Tomb,
and charges them also to tell the Brethren[3],
that He will show Himself in Galilee.

In the afternoon
[His 3rd appearance]
He is seen by the Two Disciples
on their way to Emmaus, about 7 miles N.W. of Jerusalem;
they return and tell the XI,
who reply that meantime
[His 4th appearance]
He has been seen by St. Peter; St. L. xxiv. 13—35.
and yet doubt of His being risen *in the Body*. St. Mk. xvi. 13.

In the evening
[His 5th appearance]
He appears to the XI (**St. Thomas** being absent),
with others in the Upper Room;
He gives to the Apostles[4] their Apostolic Commission; St. J. xx. 19—23.
and promises a further gift[5] of power from on high. St. L. xxiv. 44—49.

[2] The first part of St. Matt. xxviii. 9 is probably spurious. Cf. Ellicott, p. 391.

[3] See note [1], p. 38.

[4] There is nothing to show that the Commission was addressed to the others who were present; and the analogy of the faith is against the supposition.

[5] The grace given was the *ordinary* grace of the ministerial office: the gift promised was the *extraordinary* power conferred on the Day of Pentecost. Cf. Acts ii. 1—13.

A.D. 28 (*April*).	On the Sunday following, at evening, [His 6th appearance] He appears to the XI in the Upper Room, St. Thomas being there, and confirms his faith.	St. J. xx. 24—29.
A.D. 28 (*May*).	Afterwards, by the Lake of Galilee, in the early morning, [His 7th appearance] He appears to seven disciples, St. Peter, St. John, St. James the Greater, St. Thomas, St. Bartholomew, and two others, giving remarkable proofs of { His Divinity and His Humanity } at once, and charging St. Peter to feed His Lambs.	St. J. xxi. 1—24.
	Afterwards in Galilee, [His 8th appearance] He appears to the [6] XI { on Mount Tabor probably, *or* on the Mount of Beatitudes } charging them to baptize all nations.	St. Matt. xxviii. 16—20.

[6] On this occasion, according to Ellicott and Andrews, the "more than 500 brethren" (1 Cor. xv. 6) were present, and some of them doubted. But this doubt or perplexity may only have been a momentary wonder at His changed and glorified form. There may have been other occasions, during the 40 days, on which He manifested Himself, which are not recorded. St. Paul speaks of His appearing to St. James the Less, the first Bishop of Jerusalem (1 Cor. xv. 7).

A.D. 28 (*May*).

From Galilee the Apostles return[7] to Jerusalem,
thence, on the 40th day,
He leads them out to the district of Bethany,
to Mount Olivet. St. L. xxiv. 50.
Thence, after commanding them to wait in Jerusalem
for the promised Gift of the Spirit, Acts i. 4—8.
and giving them His parting Blessing,
He ascends. St. L. xxiv. 50, 51.
Two Angels appear to the XI,
and foretell that "He shall come again
in like manner as they have seen Him go into
Heaven." Acts i. 10, 11.

ΑΜΗΝ, ΝΑΙ ΕΡΧΟΥ, ΚΥΡΙΕ ΙΗΣΟΥ!

[7] This is implied by St. Luke xxiv. 50. 52, and by the command of Christ (St. Luke xxiv. 49, supra Part VII. p. 39), and was probably for the Feast of Pentecost.

OCCURRENCES DISTINCT THOUGH SIMILAR.

THE END.

GILBERT AND RIVINGTON, PRINTERS, ST. JOHN'S SQUARE, LONDON.

By the same Author.

ON MODERN SCEPTICISM,
AND SOME OF ITS FALLACIES.

A Reply to an Essay entitled, "Criticism and the Gospel History," in Fraser's Magazine, Jan., 1864.

Price One Shilling.

JOHN HENRY AND JAMES PARKER,
OXFORD AND LONDON.
1864.